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BOOK NOTICES

The Problem of the Fourth Gospel. By H. Latimer Jackson. Cambridge: University Press, 1918. Pp. xxiv+170. 6s.

An earlier volume by the same author entitled *The Fourth Gospel and Some Recent German Criticism* has been re-worked and brought up to date. In its present form it has an importance altogether out of proportion to its size. The author is familiar with that vast body of literature which has gathered about the Fourth Gospel, and he proves to be a skilful guide in leading his readers through the mazes of conflicting opinions. Nor is he content merely to summarize current opinions; he is himself a stimulating interpreter of the problems involved. To state his conclusions on some of the more important issues, a fresh study of the evidence regarding the date of the Gospel leads to the conviction that it arose at some time during the years 100-125 A.D. Neither the internal nor the external evidence is thought to furnish any substantial support for the traditional belief that the writer was the apostle John. Not a little weight is attached to the contrary tradition that John had suffered a martyr's death, probably by the year 70 A.D. The Gospel is thought to have been composed by an unknown Christian of Jewish ancestry but well acquainted with Hellenistic culture. He was a resident of Ephesus where he had long been engaged upon "the preliminaries of collecting and sorting materials which point not only to a variety of written and oral sources, but to the product of his own mind and soul." His work, however, was not given to the world until after his death, and then not until it had been worked over by editorial hands.

On the question of the relation of the Fourth Gospel to Hellenistic mysticism our author is strangely silent. One wonders whether he refuses to recognize this phase of Fourth Gospel study as of sufficient importance to be treated as a real "problem." It is also a pity that an index was not supplied, or at least a list of authorities cited, since the book is so valuable an epitome of current opinions. The analytical synopsis of contents goes only a very short way toward meeting this need.

The Transformation of Early Christianity from an Eschatological to a Socialized Movement.

By Lyford Patterson Edwards. Menasha, Wis.: Banta, 1919. Pp. 94.

The writer has approached an important phase of early Christianity from a new point of view. It is a well-known fact that the first Christians held themselves rigidly aloof from

their contemporary world, whose early destruction by the catastrophic intervention of God they expectantly awaited. It is also a well-known fact that by the middle of the fourth century the Christian attitude toward the contemporary social order had so completely changed that not only had belief in an early end of the world been very generally abandoned but Christians had become so aggressive in affairs of state that the new religion had been adopted by the emperors. The present monograph aims to interpret this remarkable transition by viewing it from the side of political and social interests. This emphasis is seen even in the chapter headings: Political Theories of the Early Christians, The Early Church and Property Concepts, The Early Church and the Populace, Chiliasm and Patriotism, and Chiliasm and Social Theory. The discussion throughout is fresh and suggestive, and is a distinct contribution to the matter in hand.

The Sources of the Hexateuch. By Edgar Sheffield Brightman. New York: Abingdon Press, 1918. Pp. 395. \$3.00.

The purpose of this excellent book is to provide the student with a much-needed tool. It presents us with the three great documents of the Hexateuch, J, E, and P, each by itself, so that the reader can get a definite impression of the separate documents. Each document is divided topically into paragraphs, and cross-references enable one to compare the parallel accounts. A series of footnotes, reduced to the smallest compass, apprise the student of the difference in critical opinion upon disputed or difficult passages. Into these seemingly insignificant but really most valuable notes an immense amount of labor has gone. The opinions of all the leading critical scholars including Erdmann are cited in them. A brief introduction is provided for each document giving the critical view as to its date, authorship, and main literary, religious, and ethical characteristics. Small type shows the more important glosses and redactional material. The plan of the book is simple, and Dr. Brightman has managed in a really remarkable way to set forth the results of one of the most highly technical and complicated of all literary problems in a clear and untechnical way, at the same time without the sacrifice of thoroughness and accuracy. It is scholarly and yet practical handbooks such as this that we are still sadly in need of.

In the case of P no attempt is made to distinguish Pg, Ps, and Rp. The reason given is because of the differences among critics and

because of the relative unimportance of such distinctions (pp. 203 f.). Possibly it was just as well to leave a book of this kind unencumbered with the finer details of the critical analysis. But an examination of the Sabbath laws, for example, will gain much from an analysis of P. The finer analysis of J and E is also largely ignored. In the characterization of P its historicity is of course impugned. On the other hand nothing is said to indicate that the student may find a very large amount of legal material in P which is very old and of great importance. The date of P is given as "shortly before Ezra, that is about 500" (p. 211). Does this imply that Dr. Brightman accepts the view that Ezra precedes Nehemiah? He also seems to regard P as a code practically complete in itself, a view that is by no means so certain as it was once considered to be. But it is hardly fair, perhaps, to indicate points of divergence on general critical questions to which the book itself hardly more than alludes. What the book sets out to do it does admirably. On page 82 E 54 should be read E 56.

History of the Hebrew Commonwealth. By A. E. Bailey and C. F. Kent. New York: Scribners, 1920. Pp. xxiv+396. \$2.00.

The materials of Hebrew history are here organized in thirty-three chapters for the use of classes in colleges, secondary schools, and the higher classes of the Sunday school. The book is richly provided with maps and illustrations, having 29 of the former, most of them colored, and 162 of the latter. In addition, two appendixes provide suggestions for teachers and detailed assignments of work for students. The text represents the point of view and style made familiar by so many of Dr. Kent's popular books, and the pedagogical equipment shows the skilled hand of Dr. Bailey. Diligent teachers and students will find the book very informing and inspiring.

Hear Ye Him. By Charles Nelson Pace. New York: Methodist Book Concern, 1920. Pp. 159. \$1.00.

Can a new book of devotional studies be prepared on the life and message of Jesus? Has not the whole range been covered? If the character and career were any other than Jesus the Christ, the answer would be apparent and immediate. But so rich is the wonder of his personality and his gracious words that there still is room for repeated studies of the exhaustless thought. Here we have another devotional study in ten suggestive chapters written in interesting style. The paragraphs are often introduced by a sentence or caption in italics, making the main idea easily apparent. The

illustrations are generally fresh. The use of the word "guerdon" as a verb is unusual. We doubt the accuracy of the proposition "Law is force" (p. 44). The person of Jesus appeared to us more real and beautiful as we ended the last chapter.

New Thoughts on an Old Book. By William A. Brown. New York: The Abingdon Press, 1920. Pp. 151. \$1.00.

In eighteen short chapters the author sets forth his main idea about the Bible, namely, that it is a missionary book. This volume studies only the New Testament. He does not lay any great weight upon the Old Testament, apparently. In the last chapter he puts forward fourteen propositions which establish his thesis that "for every 'jot and tittle' of the Christian Scriptures the world is in debt entirely to the foreign missionary enterprise." If he would leave out the adjective "foreign" we would be far less involved in doubt as to his affirmation. The New Testament grew out of the needs of the Christian witnesses as they carried their testimony to the far lands, and this fact is set forth here with fresh force. In his critical positions the author betrays no consciousness of any findings from recent study that would throw question upon the Pauline authorship of the letters to Timothy. He holds that Barnabas is the author of Hebrews and that II John is written by John to Cyria. So the new thoughts, so far as they appear here, consist in showing the influence of the missionary motive on the origin and preservation of the New Testament. This is worth doing; but the title of the work could have been chosen with better discrimination. Certainly the thoughts on the New Testament books themselves are far from new.

The Christian Basis of World Democracy. By Kenneth Scott Latourette. New York: Association Press, 1919. Pp. xii+193. \$1.00.

Professor Latourette has brought under a scheme of daily reading and weekly comment the passages from the Gospels which represent the teachings of Jesus concerning the unity of mankind and the order of life according to which the children of God ought to live on earth. The passages are well chosen; the daily suggestions are timely and put in a way to stimulate thought; the comment for the week is interesting and valuable. We wish that Professor Latourette had put in more illustrations and concrete references to other interpreters of the democratic message of Jesus. The discussion flows steadily and on a high level; but it would have been more incisive if it had borne